The Congregationalist

A

DECLARATION

OF THE

FAITH and ORDER

Owned and practiſed in the

Congregational Churches

IN

ENGLAND;

Agreed upon and conſented unto

By their

ELDERS and MESSENGERS

IN

Their Meeting at the *SAVOY, October* 12, 1658.

LONDON:

Printed by *John Field*, and are to be ſold by
John Allen at the Sun Riſing in *Pauls*
Church-yard, 1658

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"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1

THE SAYBROOK PLATFORM: A WARNING

Rev. Royal G. Davis, Los Angeles, California

The Saybrook Platform of 1708/09 should be recalled and re-examined as a crucial act in the history of Congregationalism. Now two hundred and fifty years old, it throws light on the chief temptation to which free churches may succumb. It reveals what happens when Congregationalism puts restrictions upon local church autonomy in the name of greater efficiency and for the cause of Christian unity.

Twelve ministers and four laymen meeting at Yale College proposed that all Congregational ministers be organized into associations and that all churches form consociations with power to denounce heresy and excommunicate schismatics. Their plan to limit the freedom of local churches they claimed provided "a blessed means of our better Unanimity and success in our Lord's Work for the Gathering and Edifying of the Body of Christ."

While the Saybrook scheme was adopted in Connecticut by order of the colonial General Court, it originated in Massachusetts. The Mather family of Boston had been engaged in a power struggle over control at Harvard and direction of the Boston churches. The Brattle Street Church had been gathered against their most strenuous objections but with the friendly support of Old South.

Harvard had begun to assert its independence, and by 1701 Increase Mather had been forced out of the presidency. To counteract these humiliations the Mathers and their friends threw support to the founders of a new college, Yale at Saybrook. They also proposed that associations be given the power of standing church councils to supervise the religious life of Massachusetts.

Rev. John Wise and a lukewarm legislature destroyed this attack upon local church freedoms in the Bay Colony. The situation in Connecticut proved different. Gov. Gurdon Saltonstall had encountered trouble enforcing his will over the New Haven church which he had served as pastor. He was convinced that Congregational freedoms needed to be disciplined. One can easily see his influence behind the sessions at Yale and his support of the plan in the General Court is obvious. The Saybrook Platform became the first book published in the colony and copies were distributed at government expense.

An Ecumenical Theology

What is now called an ecumenical theology dominated the Saybrook men as a few brief quotations from their preface to the Platform will show. "The Church hath suffered most from the wounds which she hath received in the house of her friends. . . . She is bleeding with the Wounds of Schism and Contention, offensive and hurtful to her Sacred Head and members, for the undivided head rejoyceth in an undivided body. . . . As She becomes divided, She becomes defiled. . . ."

The Saybrook Platform was endorsed by the clergy and made part of the common law of the colony. But the various consociations interpreted it differently, one making it look almost congregational, another thoroughly presbyterial. The Platform was prepared by clever diplomats. They accepted "The Heads of Agreement assented to by the United Ministers formerly called Presbyterian and Congregational," a document written with the help of Increase Mather and approved by the London pastors in 1691. This followed Congregational procedure by giving councils only advisory power. To this were added the Saybrook interpretations which gave consociations actual Supervisory authority. The combination quieted Congregational fears and made centralization seem less dangerous.

While the full meaning of this departure from Congregationalism was unknown at first, it became clearer as the years passed. By 1766 the Presbyterian Synods of New York and Philadelphia were meeting in joint session with the Connecticut General Association. In 1799 Hartford North Association claimed that the constitution of their churches "is not Congregational but contains the essentials of the Church of Scotland or Presbyterian Church in America." And in 1805 the Connecticut General Association officially described the Saybrook Platform as "the ecclesiastical constitution of the Presbyterian Church."

Congregationalism Undermined

From the outset several churches defied the Saybrook Plan of consociation. Rev. John Woodward, the Saybrook scribe, tried to force the platform on his Norwich congregation. The church voted him out of office and remained free. During the Great Awakening under Jonathan Edwards and George Whitefield the consociations tried to curb religious enthusiasm so that a strong movement of Congregational Separates appeared in its defense. Many laymen facing persecution left the consociated churches for Baptist congregations where local freedoms were treasured. In 1799 at least a dozen churches were outside the consociations. By the middle of the nineteenth century 35 of 246 churches were Congregational in fact as well as name. About the same time Horace Bushell's Hartford church broke its ties with the consociation and resumed its original independence. Against all kinds of pressure, a minority stood firm and awaited the turning of the tide.

The Saybrook Platform led to the Plan of Union with the Presbyterians in 1801. As a result of this, Congregational monies were used by Congregational missionary agencies to establish up to two thousand Presbyterian churches in Ohio, Illinois, Michigan, Iowa and the Far West. For nearly a century denominational officials tried to restrict Congregationalism to New England. Only a few plain speaking ministers and laymen resisted the denominational drive for centralization.

Saybrook failed to guarantee theological orthodoxy, its chief excuse for being. Yale was founded to correct the unorthodoxy of Harvard but East Windsor Seminary had to be organized to counteract the heresy of Yale. Yale Divinity School and Hartford Seminary engaged in a war of bitter words over Taylor and Tyler interpretations of Calvinism. Horace Bushnell's GOD IN CHRIST, a liberal manifesto, broke the supposed unity of the Connecticut General Association, whose actions disgusted evangelicals and liberals alike. Synodical control has never and can never guarantee theological uniformity.

Saybrook provoked church dissension rather than cooperation. The consociated churches set their face against a movement which brought up to 50,000 New Englanders into Christian service.

In 1740 the Guilford meeting of the General Association denounced the Great Awakening. Yale College expelled students for attending Congregational Sepa-

ACCENT ON YOUTH

Northeastern Young People Organize

Representatives from pro-Congregational churches in Massachusetts, Connecticut, and greater New York met at the South Congregational Church in Hartford, Connecticut, on June 20 and 21, 1958. At this time they voted to form a Northeast Pilgrim Fellowship. Among the guests were Rev. Edward H. Smith, for fifty years a missionary in China, Mr. Jordan Wen of Abilene College, Texas, and Mr. Joseph Chiang of Piedmont College, Georgia. These young men have engaged in the Chinese refugee work in Hongkong and Formosa. On Saturday a group of fourteen young people and advisers from southern California joined the northeastern group and brought a warm fellowship between these pro-Congregational young people from widely separated parts of the country.

Plans were initiated for a mimeographed newsletter to be edited and circulated by the Corresponding Secretary to the National Association churches in the northeast, for an "Autumn Leaf" rally in October, a winter rally in February, and a Council meeting with one representative from each church, to be held between Easter and June. The refugee work being done in Hongkong and Formosa was adopted as "Project of the Year."

Leaders included, among others, Rev. Ida Lucy Van Dyck, Forest Hills, N. Y., and Miss Katherine Lenroot, formerly chief of the government Children's Bureau. The officers chosen were, President, Donald Sexton, Wethersfield, Connecticut, Secretary-Treasurer, Alex Patrick, Forest Hills, N. Y., Corresponding Secretary, Miss Doris Kosa, Eastford, Connecticut, Eastern Massachusetts Representative, Robert Cain, Kingston Mass., New York Representative, Chet Engley, Brooklyn, N. Y., and Advisor, Rev. Henry David Gray, Hartford.

Saybrook Platform (Cont.)

rate churches. Ministers were excommunicated against the majority decision of their parishes. The future president of Princeton was deported from Connecticut because he favored Whitefield. Saybrook thwarted the godly zeal it was designed to promote.

The Lesson of History

Nor could it provide a balanced combination of divergent church polities. In the name of unity it sacrificed congregationalism to presbyterianism. Saybrook was a bad combination of mutually exclusive positions. No one could agree on the meaning of the Platform as a whole because all could find something in it to their liking. Yale had provided a paper agreement which could not be practiced without painful contradictions. In fact it nullified traditional freedoms in the name of greater orderliness.

The saddest lesson of history is that men do not profit from the lessons of history. The Saybrook spirit has been resurrected in the Basis of Union with the Evangelical and Reformed Church. Its defenders are equally capable, equally dedicated and equally mistaken. And the results are already similar: dissension within local churches, confusion among laymen and ministers, the painful severing of fellowship ties and an immense waste of misdirected energy which should be used for the greater glory of God. Remember Saybrook, because if we do not heed its warning we must repeat its evils.

THE ANNUAL MEETING PROGRAM

The program of the Annual Meeting of the National Association at First Congregational Church, Detroit, has been announced by the Moderator, Dr. George V. Bohman. A summary of it follows. On Monday October 20, the Executive Committee and the Commissions will have luncheon together, followed by their respective meetings. On Tuesday the opening service of worship will be led by Dr. Russell J. Clinchy, after which the Moderator will give an address, the retiring Exective Secretary, Dr. Harry W. Johnson, will bring a message, and the Report of the Executive Committee will be given by its Chairman, Dr. Harry R. Butman.

The after-luncheon address on "The Committed Church" by Mr. Jan J. Erteszek will be followed by reports of the Commissions and the announcement of plans for the seminars. At 2:45 the seminars on "Our Outward Reach in Christ," Women's Work, Religious Education, the Ministry, and Free Churches will meet under capable leadership, and at 4:30 Rev. John Rose will speak on "How the National Association Was Born." The evening worship service will be preceded by a program of organ music, and Dr. Walton E. Cole, host pastor, will conduct the Communion service. The evening speaker will be Miss Katherine Lenroot, former Director of the Children's Bureau of the United States Government.

The opening worship on Wednesday will be led by Rev. C. Earl Page, and will be followed by a business session with elections and reports. The second session of the seminars will be held at 10:20, and following the luncheon "Current Legal Problems of Our Churches" will be discussed by Robert C. C. Heaney, Esq., and Rev. Malcolm K. Burton. A laymen's meeting will be led by Mr. George E. Gullen, Jr., and free time for those not concerned with committee meetings that afternoon will provide opportunity for visits to the Henry Ford Museum, Greenfield Village, and Deroit's Cultural Center.

Music at the evening service will be furnished by the Cass Technical High School Choir. A symposium on "Freedom in Religion" will be led by Dr. Marion J. Bradshaw, Dr. R. Lloyd Pobst, and others. Rev. Leslie J. Deinstadt will lead the worship on Thursday morning, seminar reports will be given at the business session, and at the luncheon Rev. William F. Behr will speak on "A Moment of Truth." The final business session will come at 1:45, officers will be installed, and at the closing service Dr. Henry David Gray will speak on "Declaration For Freedom, 1658-1958."

SAVOY DECLARATION TERCENTENARY

"A Litany of Rededication," to be used in commemoration of the "Savoy Declaration" of October 12, 1658, has been prepared and may be obtained from the National Executive Office of the National Association, or from the Eastern Field Office. The cover of this issue of THE CONGREGATIONALIST reproduces the cover of the original declaration. Reprints of the Declaration itself may be obtained from The Brownist Press, 121 South 21st Avenue, Maywood, Illinois, single copies 25¢, five or more copies, 20¢ each. The Savoy Declaration stands with The Cambridge Platform as one of the two great early statements of Congregationalism issued by a representative body which had been called together for that purpose.

Retirement and Harry Johnson

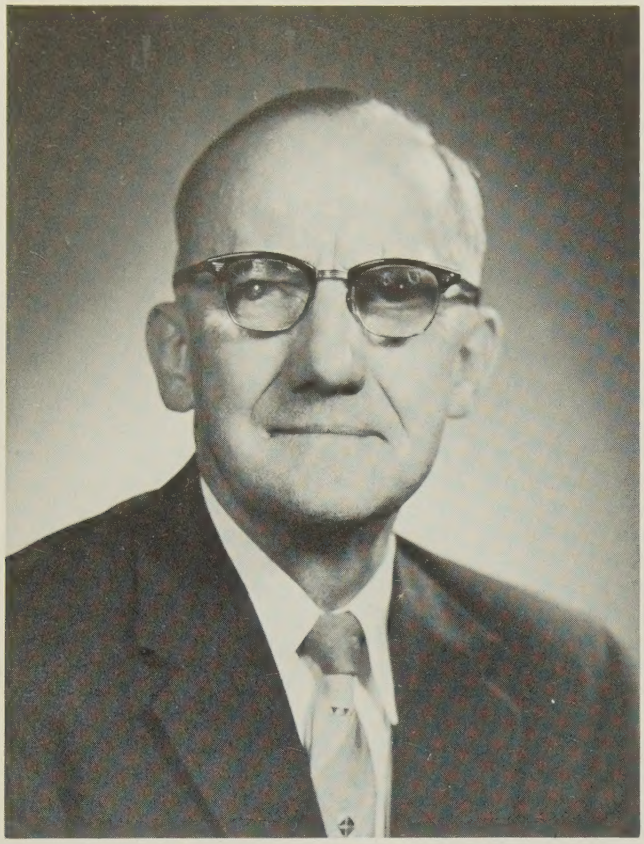

Photo by ANSGAR, Boise, Idaho

When the Division of Church Extension and Evangelism of the Board of Home Missions presented a citation to Dr. Harry W. Johnson on his retirement from the Superintendency of the Intermountain District in 1955, the citation called him "dweller among the high mountains, yourself a spiritual mountain," and stated, "Retirement and Harry Johnson are antithetical terms. You will always serve your Master and His Church wherever you are; and still others will come to know your spirit and be blessed thereby."

Whoever wrote those words spoke more truly than he knew. When Harry Johnson became Executive Secretary of the National Association of Congregational Christian Churches upon its organization, only a few weeks after this citation had been presented, he undertook in a new and very important way to serve his Master and the Church. Without the experience of 25 years as Pastor-at-Large and as Superintendent of the Intermountain District, the level head, and above all the Christian character which he brought to the task, it is hard to see how the National Association could have advanced as it has in its role in the struggle for freedom for Congregational Christian churches and as the front line of defense for free churches of other denominations. As the years pass, people of the Pilgrim tradition will come to realize even more than they do now the stature of this son of a Swedish immigrant who has helped to steer a new Mayflower on its course.

"Retirement and Harry Johnson are antithetical terms." Those words are as true now as ever. In his so-called retirement from the Executive Secretaryship of The National Association, he will continue to write for this paper, and in countless other ways he will serve the cause of the Christian Church and of "the liberty wherewith Christ hath made us free."

Thank You, Mr. Elder

For the past year and a half, Rev. J. Edwin Elder has been associated with the Executive Secretary, with special responsibility for the correspondence with the pulpit committees of churches seeking ministers. Mr. Elder, who began his ministry as a Baptist, entered the Congregational fellowship in Colorado, and served four Idaho Congregational churches before he began his work for the National Association.

Extensive knowledge and understanding of the history of the Christian movement have given him a deep appreciation of the importance of freedom and local autonomy for the churches. He has served the cause of free churches more effectively because he had the perspective of the centuries of church history as a background for his convictions on current issues.

As servant for those churches which have sought the help of the National Association, he has shared with them such information as was available about possible candidates for their pulpits, while carefully disclaiming any wish or intention of making decision for those churches, since such decisions should be made only by the churches themselves.

Mr. Elder terminated his official duties when the headquarters office of the National Association was moved from Boise to Milwaukee. Our churches say to him, "Many thanks for work well done."

Our Devotional Column

Dr. George W. Owen, Hyde Park, Massachusetts

"What Jesus Did Not Do."

To follow Jesus means not only to do the things that He did, but also to learn from the things that He did not do.

Jesus did not hurry. He went to the home of Jairus to heal his daughter, but He did not rush. He went to the tomb of Lazarus, but not in haste. He steadily pursued His goals, and He had long patience for their ultimate realization.

An eminent Boston medical specialist works very fast. "Do you always hurry so?" I asked, realizing the need of great care in critical operations. "I work fast," he replied, "but I do not hurry."

Jesus did not worry. He suffered, but He characterized anxiety as a lack of understanding of the Father's care, and a lack of faith in God's love and power. The Sermon on the Mount gives worry as a fundamental sin. Jesus kept calm and steadfast in emergencies.

Jesus did not search for a big field in which to work. In His small world He found the essential problems, sins and virtues of the world, and His opportunity to serve.

Jesus did not seek to worship in particular places, nor by set rituals. To the repentant thief on the cross He said, "Today shalt thou be with me in Paradise." He gave him no ritual. The spiritual values were there. Jesus worshipped and gained strength in solitude with God; not in crowded assemblies.

From these few instances where Jesus did not act as we are prone to do, may we not learn to follow Him more closely?

PRAYER — "Our Father, we ask Thy help in seeking an inward stillness that shall help us to feel Thy presence and choose the essential things in our every-day life. For Jesus' sake. Amen."

WOMEN'S WORK

"Out of Small Beginnings"

Many of our women's organizations are initiating a new year at their October meeting with new officers, a new program and with great expectations of achievement. Some will be using the suggestions for program building as found in the Handbook recently mailed to the presidents of the women's organizations of our member churches. If you have not received your copy, please notify the Commission on Women's Work, care of our new National Association office, 176 West Wisconsin, Milwaukee 3, Wisconsin. Additional copies may be obtained at the same address, $1.00 per copy.

We hope that your reception of it will be as enthusiastic as the comments of those who reviewed the prepublication copies. Whether you find the contents commendable or you are critical of them, we want your suggestions as to where and how and in what way the next brochure can be of even greater service to women's organizations.

The Commission on Women's Work has endeavored to serve as a clearing house for ideas which the various organizations wish to share with others. It operates as a fellowship, just as The Congregational Way, in its historic beginnings, established a fellowship relationship between the churches for counselling and advising with each other, yet without jurisdiction of any kind over another.

Suggestions offered had "as much force as force of wisdom in them lies." The ideas in the Program Handbook are offered by way of suggestion and stimulation. They follow the directive given at the Women's Seminar at the last Annual Meeting, that "We must better know and better understand our Congregational Heritage."

Contagious Enthusiasm

The enthusiasm with which the members of the Commission have undertaken their work has been highly contagious. Their example of willingness to study, to search and to create has been followed by others with whom they have come in contact. Last week's mail brought an article from Iowa on a great American, a Congregationalist with convictions and whose conscience demanded that she do something about it, Harriet Beecher Stowe. From Detroit came an article on Thomas Hooker, sometimes referred to as "the grandfather of the U. S. Constitution." Said the author "I never worked that hard in college but I thoroughly enjoyed doing it."

In Grand Rapids four women descended from the Mayflower band are preparing a dramatic presentation of a Congregational theme for one of their women's programs. A musician in Marshalltown is interested in the way music came to be an integral part of our church program and wrote "I will enjoy doing it."

From Claremont has come a collection of carefully selected materials for use in devotional programs. Selections appropriate for each day of Easter Week are included also. All of these are for sharing.

Others have sent us copies of histories of their churches which they have compiled and we know of others that are now being written. Is the history of *your* church recorded in words as well as in deeds? What a challenge to the women's organizations to bring that written record into being!

Handicaps Overcome

Too busy? "The best way to keep one's faith healthy and growing" says Dr. Wendell Fifield, "is to keep busy in a program of good works; not just dabbling here and there to make motions, but by assuming responsibility for a project that needs to be done for some good purpose. Christianity is a practical religion. What we dare to dream of we dare to do."

Too old? At 70 Vanderbilt developed the railroads of America. Gladstone, at 80, made his way to the head of the government for the fourth time. Titian, at 98, finished a famous painting. Grandma Moses still creates the scenes of her childhood, though nearing 100.

Too incapacitated? Beethoven, though deaf, wrote symphonies he never heard. Milton, though blind, saw Paradise.

Too inexperienced? Do you suppose the Pilgrims ever dreamed they were establishing a great Congregational fellowship when, on August 6, 1629, Bradford and a group from Plymouth set sail to attend a service at Salem where those gathered there who desired membership in the new church would solemnly accept the covenant as a basis for membership? Or that they were establishing a custom that would be practiced for over 300 years when, due to heavy winds, they arrived too late for the ceremony, but were able "to extend the right hand of fellowship"? When in 1630, he learned that another church had been founded in Boston and patterned after the Salem church, Bradford wrote in his diary: "Thus out of smalle beginnings greater things have been produsedby his hande that made all things of nothing, and gives being to all things that are; and as one small candle may light a thousand, so the light here kindled hath shone to many, yea in some sorte to our whole nation; let the glorious name of Jehova have all the praise."

We, too, are building from small beginnings. Whatever talents you have, keep them not buried, but use them to create; dare to do it in your own way; and don't forget to share them with others. "From your small candle, a thousand other lamps may be lit."

WOMEN'S SEMINAR AT THE ANNUAL MEETING

The tentative schedule for the women's meetings at the Annual Meeting of the National Association at First Congregational Church, Detroit, includes sessions on Tuesday from 2:45 to 4:25 p.m., Wednesday from 10:20 a.m. to noon, and at 9:00 a.m. Thursday. At the first session, greetings will be extended by Mrs. George V. Bohman of Royal Oak, Michigan, and devotions led by Mrs. Walton Cole of First Church. At the second session Mrs. Maurice Fox of North Congregational Church, Detroit, will lead the devotions, and a panel discussion on "Time, Talent and Treasure" will be held. Mrs. J. C. Pryor of Burlington, Iowa, Mrs. A. J. Benoit of Concord, New Hampshire, Miss Evelyn Bumgarner of Lansing, Michigan, and Mrs. Robert Reese of Los Angeles will lead the discussion. Dr. James W. Fifield, Jr. of Los Angeles will speak at the Tuesday afternoon session immediately following the devotions. Other detailed information as to the program will be available at Detroit.

FROM THE EXECUTIVE SECRETARY

Neil H. Swanson, Jr., Milwaukee, Wisconsin

"To Provide Fellowship"

The statement of purpose of our National Association, as expressed in the Articles of Association, includes the following: "To provide a means by which Congregational Christian Churches of this nation may, without in any wise disturbing or altering their present associations and affiliations, consult and advise together as churches upon matters of common concern to them, both temporal and spiritual; to provide this closer fellowship and unity in all spiritual matters among Congregational Christian Churches."

It is important for us to have fellowship — to share our mutual concerns, to work together toward common goals, to help one another when we are confronted with problems.

A vital and creative fellowship does not just *happen.* It develops out of the personal contacts of people as they share ideas and as they work together on various projects. Fellowship grows from shared experiences of worship, of conversation, of planning, of recreation, and of work.

The Purpose Being Fulfilled

I believe that our National Association is fulfilling its purpose to provide fellowship. Through our commissions and committees exciting things are happening and creative plans are being developed.

In the areas of missions, church extension, religious education, women's work, publications, the ministry, and many others we are in the process of furthering the Congregational Christian way.

One way of providing fellowship is to arrange for occasional meetings. Our Annual Meeting is designed for this purpose. As you know, it will be held this year on October 21-23 at the First Congregational Church in Detroit. It is my hope that you are planning to attend. Through the inspiration received from such a meeting, one is strengthened to carry out his convictions more effectively.

As we come together in meetings of this sort, we are able to share our experiences. No one who was at the Hartford meeting last year will forget the orange from Anaheim, California, which ended up in a deep-freeze in Beloit, Wisconsin. It is not possible to predict the high points of a meeting of this type.

We Are on the Way

One thing you can do to help make the Annual Meeting a success is to be sure that your church is represented by a delegate. You might also check on your neighboring churches. Let us make our fellowship as complete as possible in our 1958 Annual Meeting.

There is much which remains to be done. There are areas of concern which have scarcely been touched. But, we are on the way. There is no question whatsoever about the survival of Congregational churches. There will be a continuing Congregational fellowship — dynamic, vigorous, Christian. Will be? There now *is* such a fellowship, and it will continue to grow and to flourish throughout the days to come.

Congregational Bookshelf

Rev. Royal G. Davis, Los Angeles, California

What is central in the practice of religion? Is it theology, that reasoned explanation of the ideas which men use to describe the Ultimate? Is it ethics, those attitudes and actions which demonstrate goodness? Or is it the inspiration of sacred worship which brings God and man into fellowship?

Dr. Von Ogden Vogt has been one of the most persuasive exponents of worship in our free churches. In season and out he has insisted that religion strikes fire most brilliantly in the act of worship. Total religion means accepting the spirit of goodness as one's own, following the spirit of beauty and obeying the spirit of truth as we celebrate the wholeness and holiness of life.

"The praise of all that is glorious and good
By clear humility and quiet waiting
All-embracing remembrances and concerns
Eager efforts for larger understanding and faith
Pure dedications of heart and hand
Fellowships that are open and unlimited
That supreme experience of communion with the Most High
At once our noblest task and most sublime joy."

THE PRIMACY OF WORSHIP (Beacon Press $5) presents Christian faith from this standpoint. It unites mystical insight and prophetic vigor. It blends respect for all religions with deep-seated loyalty to the spirit of Jesus. And as heir to both Congregational and Unitarian sides of the New England Way, the author stands on the dividing line of religious thought, speaking as clearly to humanists on one hand as to theists on the other.

Dr. Vogt reminds one of a worship service in famous King's Chapel in Boston. His writings display the grandeur of a long past combined with the importance of modern concerns. This latest book or series of essays displays the result of a lifetime of high thought and deep meditation upon worship of the High and Holy.

About Our "Subscriptions"

The announcement in the April CONGREGATIONALIST that we were "inviting" subscriptions has met with a very cordial response. Mail after mail has brought checks, some of them sizeable, and for all these contributions the Editor says "Thank you."

To clear up any misunderstandings, we wish to have it distinctly understood that it is the intention of the National Association that everyone who is interested shall have the paper regularly. Those who do not feel that they can "subscribe" are still most welcome to have it if they are interested. So many requests had come in for information as to the subscription price, and the mailing list had grown so rapidly, that it seemed best to the Publications Commission to set a figure.

The box at the end of the paper has been reworded in the hope of clearing up any misunderstandings. Instead of "subscriptions" we are now saying "Subscriber Contributions" at $2.00 a year, along with "Sponsoring Contributions" at $5.00 or more a year. All monies received for this purpose are acknowledged as gifts. It may be that some day we shall put the paper on a subscription basis, with advertisements, but until then you are welcome to receive it and to send us new names for the mailing list. And your "Subscriber Contributions" and "Sponsoring Contributions" will continue to be received with thanks.

News Notes

New Hampshire Rally

A perfect late summer day and the shore of beautiful Ossipee Lake added to the joys of fellowship at a meeting of New Hampshire Congregationalists on August 27, at the summer cottage of Dr. and Mrs. Arthur A. Rouner of Brooklyn, New York. Mr. Norman S. McKendrick of Exeter presided, and a report on the work of the New Hampshire League to Preserve Congregationalism was given by Mrs. Arthur J. Benoit of Dunbarton, the Executive Secretary. Dr. Rouner talked about the lawsuit, and Rev. Joseph J. Russell answered questions about the National Association and its work. Much encouragement was brought by the presence and interest of a considerable number of new Granite State people.

"Thrilling Days"

Rev. William F. Behr of Faith Community Church, Cleveland, Ohio, writes, "Our people are very happy with the fact that we are joining the National Association. . . . These have been thrilling days and I must add that the past months have been the most consistently wonderful days of my life." Readers of THE CONGREGATIONALIST will be interested to know that Faith Community Church was formed by the group which left St. Paul Evangelical and Reformed Church of Parma, Ohio, last April 27, to form a new free church, after the Synod President had told them that the vote of the congregation could not retain their pastor when the Synod President thought best to remove him.

Mr. Buhl Called to Kingston

Rev. George S. Buhl of Charlotte, North Carolina has begun work at Mayflower Congregational Church, Kingston, Massachusetts.

New Pastor at Flagler

Rev. Donald Meek of Iliff School of Theology, Denver, has accepted a call to our church in Flagler, Colorado.

DR. BUTMAN'S CITATION

Rev. Harry R. Butman, Chairman of the Executive Committee of the National Association, delivered the Commencement Address at the graduation of the summer school at Piedmont College on August 21, 1958, and was awarded the Honorary Degree of Doctor of Divinity, with the following citation.

Mr. President:

It is a unique and personal pleasure, within the walls of our own beautifully redecorated gymnasium, to introduce this citation with the fact that the Commencement speaker of this evening earned a major part of his way through theological seminary by playing professional basketball. Through his ministry he has interpreted effectively the gospel of good will through wholesome living, and by organizing boy's clubs, teenage basketball leagues, Y.M.C.A. programs, and mental health clinics.

His vibrant personality has been a constant witness to the practical ministries of the Gospel. He is a devoted pastor and a preacher of power interpreting the Bible with beautiful parables, and persuasive simplicity.

He attended high school in Beverly, Massachusetts, Bangor Theological Seminary, and the University of Vermont.

His ministry has included pastorates in Edgartown, Randolph and Dedham, Massachusetts. He is now the senior minister of the Congregational Church of the Messiah in Los Angeles.

His major interest outside of his parish duties during the past ten years has been a valiant and unflagging devotion to the traditional principles of religious liberty within the fellowship of the Congregational Churches. At present he is Chairman of the Executive Committee of the National Association of Congregational Christian Churches.

In recognition of his long standing enthusiasm for Christian higher education, his tireless Christian service to youth, and his unswerving loyalty to the principles of freedom and fellowship within a free society, I recommend the Reverend Harry R. Butman for Honorary Degree of Doctor of Divinity.

A Great Christian Goes to His Reward

The sad news has reached us of the death on July 13 of Rev. Livingstone Chiang, President of Berea Bible Institute, Hongkong, and leader of the evangelistic work in Hongkong and Formosa which some National Association churches are helping. The article in the June CONGREGATIONALIST, "They That Were Scattered Abroad" was based partly on a letter from Mr. Chiang, which was one of his last efforts before being confined to bed by his last illness.

GETTING READY FOR THANKSGIVING

At the invitation of the Publications Commission of the National Association, the distinguished writer Mary Ellen Chase has written a "Call to Thanksgiving," which has been recorded by the motion picture actor Charlton Heston, a member of the Church of our Saviour, Pacoima, California. The records will soon be available from the office of the National Association at a nominal cost. Member-churches and individuals interested in perpetuating the Pilgrim Heritage are urged to obtain these records and make arrangements to have them broadcast on or shortly before Thanksgiving Day by local radio stations.

From the Letter Box

(The following letter appeared in *The Christian World* (London) on August 14, and is reprinted here with the permission of the writer.)

I have read with considerable alarm the article in your issue of July 31 presenting the opinions of Dr Truman Douglass and Dr. Leslie Cooke on what you call the "paradox" of Congregationalism losing its life to bring about a wider Church Unity. This is the first time I have ever seen a paradox resolved, or suggested to be resolved, by the surrender of one horn of the paradox to the other. That is not the road to a true synthesis. What would Hegel have said to the idea that the thesis of Freedom should surrender to the antithesis of Authority as a way to synthesis? He must be turning in his grave after reading your article.

Believe me, it is no true road to Catholic unity for Congregationalism to be swallowed up by Presbyterian Synod or Methodist Conference or both, and to be shut up again in credal bases, however mild, as a consequence. Congregationalism is the trustee of Freedom for the Holy Catholic Church. She must not default in her trusteeship. She can only unite with other bodies if they find such a new synthesis of Freedom and Authority as leaves Freedom intact.

1, Ulva-road, Putney, S.W. 15
London, England — ALBERT D. BELDEN

WHO IS IN THE UNITED CHURCH OF CHRIST?

Dr. Marion J. Bradshaw, Bangor, Maine

The 5th annual conference on Religion in the Age of Science, held on Star Island, Isles of Shoals, brought together about 200 persons from 18 states. As reported to the Registrar by the people themselves, there were 24 Congregationalists and three from the "United Church of Christ," these three being one family from Pennsylvania, former members of the Evangelical and Reformed Church. The "United Church of Christ" members were puzzled by the fact that none of the 24 Congregationalists reported themselves as members of the "United Church of Christ."

The Basis of Union says that "All persons who are members of either communion at the time of the union shall be members of the United Church." And the union was "officially" consummated in June, 1957. Can't Congregationalists read or reason? In any case, who is in the United Church of Christ?

NEWS NOTES

Rev. Philip J. Cleveland, pastor since 1942 of the Westminster Hill Congregational Church, Canterbury, Conn., has been called to the Dille Cooperative Parish in Pennsylvania, and began work there on September 1.

Rev. Irvin C. Wise has begun work at the Edwards Memorial Congregational Church of Edwardsville, Pennsylvania.

The rift in the Congregational Christian fellowship is being caused not by whose who wish to remain Congregational, but rather by those who are trying to force through a merger with the Evangelical and Reformed Church. A group of members of the First Congregational Church of Long Beach, California, have formed a discussion group which is meeting in the homes because they wished to be free to invite outside speakers, Congregationalists qualified "to speak in opposition to the merger as fluently as our minister can speak for it." The privilege of having such a speaker in the church had been denied.

A willingness to hear, study, and discuss both sides of a question is not . . . disloyalty to the church and to its ministers. On the other hand, attempts to suppress discussion, and an unwillingness to recognize and tolerate a difference of opinion — these are attitudes which are completely foreign to Congregational principles.

— ROY W. ABEL,
Long Beach, California

An Editorial

It is said that an old New Hampshire Yankee, when a missionary offering was taken in his church, put on the plate a dollar bill and a penny, stating that the dollar was for the purpose of getting the money to the field, while the penny was for "the heathen," as he called them. This was obviously not an instance of what is sometimes termed "typical New England understatement"; it was rather an equally typical Yankee overstatement for the purpose of emphasizing a point. In the development of ponderous machinery in boards and societies, an ever increasing percentage of "the missionary dollar" has been used for promotion, administration, and other non-missionary purposes.

If the old Yankee were living today and gave a dollar for a missions project through the National Association, he could be sure that one hundred cents would go to the desired purpose. The National Association work of administration, investigation, and promotion is paid for out of funds given for the work of the Association itself. Every cent given to it for missions is used directly for the project for which it is designated. *Are you getting your money's worth when you give to missions?*

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